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THE  
**Jewish Expositor,**

AND  
**FRIEND OF ISRAEL.**

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**DECEMBER, 1817.**

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A LECTURE TO CHRISTIANS ON  
JEWISH SUBJECTS.

JESUS CHRIST THE GREAT HIGH  
PRIEST OF OUR PROFESSION.

Hebrews vii. 11. *If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

WHEN we look at man in his mortal state in this world, and consider him as a probationer for an eternal state in the world to come, we must say, of a truth the prospect is most awful!

We are warned, God hath appointed a day, wherein he will judge the whole world, by one whom he hath ordained for this purpose, even his only begotten Son. We all must stand there, and give an account, every man of his own works; and looking at our

works, how shall we stand? Stained as we are with guilt, and loaded with corruption, how shall we appear before a holy, just, and sin-hating God? The question therefore of the prophet Micah is surely one, which will naturally arise in every mind, seriously considering this solemn subject, "*Wherewith shall I come before the Lord?*" It is our great mercy, as sinners, to know that there is a way provided for us, by which, if we draw near to God, we may come not merely with safety but with favour and acceptance. God has graciously consented to accept of the mediation of his blessed Son in our behalf. And Christ hath suffered and died on the cross, that as man, he might make atonement for the sins of men, and pay that debt due to the divine justice which man never could have paid to all eternity. By that sacrifice of the Lamb of God once offered, and through that precious blood then shed, the divine



wrath on account of sin is appeased, the divine justice is satisfied, a ransom is paid for the forfeited souls of men, atonement is made for iniquity, transgression, and sin; and there is now no condemnation to those who truly believe in that Saviour appointed for them. If we be sincere penitents, true converts, and steadfast believers, it is our great privilege, not merely to *hear* and *read* of, but to *know* the only true God, no longer as a justly offended judge; but as reconciled to, and at peace with us, through the unspeakable merits of his beloved Son. And it is then also our happiness to know the Lord Jesus Christ, as that Saviour who came into the world to save us sinners; and while we bow in thankful adoration before his cross, to feel his Spirit witnessing with our spirit, and enabling us to say with triumph, This Saviour died for me! it should also furnish us with fresh cause for thanksgiving, that we are favoured with so full and clear a display of this mercy of God, manifested to us in the person of Jesus Christ. It is indeed true, God has never left his people without evident tokens of his merciful intentions to them. At the very time when the weight of the divine wrath, and the curse of God's broken law, fell heavy on the head of the first man, that man, disobedient and ungrateful as he had been, was not utterly forsaken, nor left to perish in despair. It was promised, that

from the seed of the woman, should arise a Saviour, who should bruise that serpent which had first led man to transgression; who should overcome sin, death, and the grave, and bring in an everlasting righteousness, which should be unto all, and upon all them that believe in him. This Saviour then promised, was shadowed and set forth in the ordinances and ceremonies and forms of worship, appointed of God for his people; he was represented by many of the saints of old time, who appeared as types or figures of him that was to come: he was declared both openly and figuratively by the prophets, and inspired writers, and holy men of God, who spoke of him as they were moved by the Holy Ghost: and thus we may trace this gracious promise and word of God, of sending a Saviour unto men, through the different ages of the world, till at length we behold the Saviour himself appearing to fulfil his appointed work; and hear the Baptist solemnly proclaiming him, as that very Lamb of God, who should take away the sin of the world. But how differently are we situated from those in former times! They who lived under the Old Testament dispensation, though they had a Redeemer promised and made sure to them, yet they saw him only at a distance, as through a glass darkly; they beheld him only through the veil of the types and figures of the law, and the words of

the prophets and other inspired writers of sacred history. But we can behold that Saviour almost face to face. We are not left to wait the fulfilment of prophecy for his appearance; but we know he *has* appeared: the sacrifice is offered, the atonement made, the ransom paid, the captives set free: and from henceforth there is no condemnation to them that believe in him. But while we thankfully adore the divine mercy for so gracious a revelation, we may also profitably employ our thoughts, in observing, how wonderfully, yet exactly, the Saviour was prefigured in the Old Testament, in the various ways by which he was to manifest himself, as our prophet, priest, king. Moses, as our Lord himself testified, wrote of him; and not only so, but in all the various ordinances, which God made known to his people, through the ministration of Moses, we every where find a Saviour plainly pointed out, under the different characters which he bore. Among these various representations of our Lord, and of his office and ministry, we may perceive the priesthood, assigned to Aaron, and his fellow priests the Levites, as holding an important and conspicuous place. Let us therefore humbly ask the divine assistance, that through the types and shadows of the ceremonial law, we may behold the great high-priest of our profession, the almighty Aaron of the New Testament dispensation: and that in the

priestly office, once exercised by the sons of Levi, we may understand the work of our Redeemer, making satisfaction to the injured majesty and justice of heaven, appeasing his heavenly Father's wrath, offering himself as a mediator between God and man, and giving his own precious blood as an atonement for sin. Perfection certainly was not (as the apostle declares) by the Levitical priesthood: for it was not possible that the blood of bulls and goats should take away sin; and no man, whether he be of the priests or the people, can make atonement for his brother. The law being only a shadow, and not the substance of good things to come, could not, by its sacrifices and offerings, make the comers thereunto perfect. It was therefore necessary, that another high priest should rise, of a different order from that of Aaron; and such an one was the Lord Jesus. He being anointed by God himself to this office, made an offering of himself, in all the infinite purity of his nature, and the glories of his person, to make reconciliation for the sins of his people. St. Paul, in his epistle to the Hebrews, gives us an account of the nature of the priestly office in general; and then shews us how that office was sustained by Christ. He first tells us, of what order of beings the high priest must be. He was to be taken from among men; he must be a man, *one of ourselves*: a partaker of

our nature, and in all respects like to us. Man had sinned; and God would not suffer sinful man to come near to him, except through the mediation of a high priest, and he was to be taken from among men. Aaron and his posterity were appointed to this office; and that not of themselves, nor of the will of man; for saith the Apostle, "no man taketh this honour unto himself, but he that is called of God, as was Aaron." And in all the various modes of communication between the Israelites and their God, they performed that office according to the commandment. In like manner, our blessed Lord was taken from among men, for the discharge of his priestly office. He humbled himself from his throne of glory in heaven, and was found in fashion like a man on earth. He was indeed bone of our bone, and flesh of our flesh. He took on him the seed of Abraham, and was partaker of flesh and blood, and was made like to his brethren in all things, sin only excepted. And he took our nature for this very purpose, that he might act as our great high priest; and in that capacity he now appears between God and our souls.

We also find that the particular character of the priesthood was holiness. An order of men, the sons of Levi, was set apart for this express purpose. They were separated from every other work. A special portion was appointed

for their maintenance. They were devoted to the work of God, and the service of the sanctuary. And the great mark of their character was engraved on the forehead of Aaron, "Holiness to the Lord." How exactly does this apply to Jesus, our great high priest! He was solemnly appointed of his Father; he was especially devoted to the work of God, the work of salvation, for he went about continually doing good to the souls and bodies of men. And he was above measure holy; for he knew not sin: he was altogether harmless and undefiled; though he partook of our nature, he was free from the taint of our corruption; and neither men nor devils could justly lay any thing to his charge.

There is also a remarkable agreement in the manner of appointment to the priestly office. The consecration of the priests was made a solemn ceremony. Moses was ordered to bring forth Aaron and his sons, and wash them with water. Was not this a token of that washing of regeneration, and renewing of the Holy Ghost, that cleansing in the fountain of Christ's blood, by which alone the souls of sinners can be purified from guilt and corruption, and made meet for heavenly glory?

Aaron was also to be clothed with a coat, and robes, and ephod, and breast-plate; a mitre on his head, and a crown on the mitre. Isaiah declares of our Lord, "He put on righte-



ousness as a breast-plate, and an helmet of salvation on his head, and the garments of vengeance for clothing, and was clad with zeal as a cloak!" It might also signify the clothing of the soul in the robes of Jesu's righteousness, even that wedding garment without which no flesh shall see the Lord.

Aaron being thus clothed, Moses was to take the anointing oil, and pour it on his head; in token of the pouring out of the Holy Spirit on him, to qualify him for his great work. Thus our Lord was solemnly anointed for his sacred office, when he was baptized of John, not only with water in the river Jordan, but in a more eminent manner by the Spirit; when the Holy Ghost descended upon him in a bodily shape, and the Father set to his seal that Christ was his beloved Son, in whom he was well pleased.

Having thus looked at the person of the priesthood, let us next consider the *purpose* for which it was ordained. The apostle declares this to be, that he, the high priest, might offer both gifts and sacrifices for sin. Under the law of Moses, there was to be a continual burnt-offering at the door of the tabernacle before the Lord. A bullock was offered every day for a sin-offering, and a lamb every morning and evening. In addition to these, the people continually brought gifts, or freewill-offerings. And the whole of these, both gifts and sacrifices, were to be presented be thy priest; as a confession

of sin, an acknowledgment of divine favour, and a supplication of divine mercy. Thus Christ is constituted our High Priest for both these ends. Whatever freewill-offerings we may be enabled to make, whether of prayer, and praise, and thanksgiving, or the fruits of good works, all must be brought unto the most High, through the mediation of our great High Priest Jesus Christ. And they must be so brought as an offering to the glory of God; as an acknowledgment that our all is of and from him; that we have nothing but what he is pleased to give us; and that we only offer him an oblation of his own. Like as our feeble endeavours for the divine glory must be offered through Christ, to render ourselves and them acceptable, so also our evil deeds must be expiated, and atoned for, by the sacrifice of Christ; that they may not condemn and destroy us. Though the people of Israel were so many in number, yet there was but one way by which they could come to God. It was in vain for the congregation to offer up sacrifices for themselves, or in any other place than that appointed in the law. Though the sins of the people were so various, and of such different shades, yet there was only one way of atonement for them all. And this was to be done by the high priest. What a picture have we here of the office of our High Priest! Though our wants are so many, and our

sins so different, yet those wants can only be relieved, and those sins pardoned, in that one way, and by that one person whom God hath appointed for the purpose. "For there is salvation by no other ; nor any other name given under heaven among men, whereby any can be saved, except the name of Jesus Christ." Had the Israelites made their offerings, except through Aaron, God must have rejected them : but coming in the appointed way, the smoke of their offerings ascended up as a sacrifice of a sweet smelling savour. In like manner, were we to approach the divine presence, or present our offerings in any name, merits, or righteousness of our own, the face of God must be turned from us, and his wrath must burn like fire upon our souls for ever ; and this on account of our sins. But when the Almighty beholds us through the medium of his beloved Son ; and when our prayers and offerings are perfumed with incense, and sprinkled with the blood of atonement by Jesus our great High Priest ascended up to the heavens to intercede for his people, and present their sacrifices before the throne, then the awful countenance of Jehovah beams towards us with mercy, love and peace. And those same sinners, who out of Christ could only expect to hear the dreadful sentence, Depart, ye cursed, into everlasting fire, if they are enabled to plead in faith, Jesus died for me, will

receive the gracious answer, Enter ye into the joy of your Lord. Out of Christ, our God can only be a God of judgment, and the destruction of sinners must be sure. But because judgment is God's strange work, and mercy that in which his soul delighteth ; because he willeth not the death of sinners, but had rather they should turn to him, and live ; therefore God hath appointed his Son as the great High Priest of sinners, who, by making an offering for their souls, and atonement for their sins, might appease the divine wrath and satisfy the divine justice, and make peace and reconciliation between God and man. This was accordingly done. For Christ, not being compassed with infirmity, as was Aaron and his sons, and having no sins of his own to atone for, but being himself made perfect, having help and strength laid on him, and all power committed to him, hath made a full propitiation and atonement. He hath discharged the debt, and paid the ransom ; and we are allowed to know the glorious work is fully done.

Such then being the important purpose of the priesthood, let us next examine the *manner* in which the office was performed. In the days of Aaron and his sons, the mediation between God and man was carried on by means of sacrifices and offerings, and of such importance were they, that the whole book of Leviticus, except a few verses, is occupied

in describing the form and nature of them. Besides the appointed sin-offerings for particular persons, and on peculiar occasions, we find one stated sacrifice, in which the whole nation was concerned. The entire service of that day was committed to the High Priest. He was never to enter that part of the tabernacle called the Holy of holies, except on that day. He was to be dressed, not in his rich garments as high priest, but in the linen clothes, worn by all the priests. He must bring a sin, and burnt-offering for himself. He was to offer his sin-offering: then go within the vail with some of the blood, burn incense, and sprinkle the blood before the mercy seat. Two goats must be provided for the people, and lots cast upon them. One was to be a sin-offering for the people, and some of the blood sprinkled before the mercy seat, and upon the altar. The other was to be a scape goat; the sins of Israel were confessed over him, and he was to be sent away into the wilderness. The burnt-offerings were then to be offered, and the flesh burnt without the camp. The people were to observe the day by a holy rest, and mourning for sin; and this was to be a statute for ever. Such was the appointed manner of the priesthood; and in it, we have a most lively representation of the manner in which our gracious Lord discharged his priestly office. His was indeed a sacri-

fice, not only for Jews, but for many Gentiles also: and the day in which he offered himself was a great day of atonement for kingdoms, and nations, and people, to all that believe in his name, even to as many as the Lord our God shall call. The rules laid down were strictly observed both by the high priest of the Jews, and by Jesus the great high priest of our profession. None but the high priest must presume to enter the holy place, and he only on the appointed day. Thus none but the Lord Jesus was fit for the work, or worthy of the honour, of making reconciliation for the sins of his people. He was appointed to this work by the Father, who sanctified, and sent him into the world for this purpose, that God might in him reconcile the world to himself. He undertook it, and for our sakes sanctified and set himself apart for it. The high priest was on that day to wash himself in pure water, and to be clothed in fine white linen; signifying to us the holiness of the Lord Jesus, his perfect freedom from all sin, and his being adorned with all grace. The high priest was to be alone in the tabernacle while he offered the atonement. Thus it was foretold of Christ, by the prophet Isaiah, "He shall tread the wine press alone; and of the people there shall be none with him." When our Lord entered on the work of his sufferings all his disciples forsook him and fled, and he was left alone.



The high priest himself durst not enter the holy place, even on the appointed day, without bringing with him the offering of blood. Thus Christ, when he approached God for us, brought a sacrifice with him. He presented his own sacred body, as an offering for sin, and offered himself without spot to God. The atonement was also figured by the two goats, which both made one offering. The slain goat may be considered a type of Christ dying for our sins, and the scape goat as Christ rising again for our justification. The choice which goat was to be slain, was done by lot, the whole disposal of which was of the Lord. Thus it is said, Christ was delivered to death, by the determinate counsel and foreknowledge of God. Like as the sins of Israel were laid on the head of the goat, so Christ bore our sins in his own body on the tree; and thus, as the Lamb of God, he was said to take away the sin of the world, by taking it upon himself. The high priest's entrance into the holy of holies, was a figure of the entrance which Christ made into heaven for us: as the apostle explains to the Hebrews. Christ our High Priest entered into heaven at his ascension, in the name of his spiritual Israel, and through the vail of his flesh, rent for that purpose. He entered, like the High Priest with blood, even by his own blood, taking with him to heaven the virtue

of his sacrifice on earth, and sprinkling his blood, as it were before the mercy seat: where it speaks far better things than the blood of bulls or goats could ever do.

This leads me to consider, lastly, the blessed consequences of the priestly office, faithfully discharged. The high priest by his mediation between God and the people, obtained for them the blessings of mercy, pardon, and peace. The heavy judgments which God had declared against the transgressors of his law, were prevented, when the high priest had made the accustomed offerings; and by means of them, God was reconciled to his offending people. In like manner, Christ makes reconciliation for us by the blood of his cross. He hath saved us from the dominion of sin, the power of Satan, and the condemnation of hell. He has brought us into the gospel state; and made us members of his Church, by which we are called out of nature's darkness, into the marvellous and glorious light of divine truth. They who once were slaves of sin, are now made willing subjects of Christ: and being by conversion, translated out of the kingdom of Satan into the kingdom of Christ, the law of the Spirit of life in Christ, makes them free from the law of sin and death. Christ gave his own life a ransom for us. We are thus not only redeemed from those awful judgments, the just desert of sin, not only



delivered from punishment, but are brought nigh to God by his blood, and restored to the possession of our forfeited inheritance. The divine justice is satisfied, the divine anger appeased; and through the office discharged by our great High Priest, God can still be just to himself, even while he is the justifier of them that believe in Jesus.

Another great privilege which we are hereby permitted to enjoy, is, that this same Lord, who has already appeared as our prophet and priest, will appear a second time; when, if we be faithful, he will be our king. He will then appear without sin. At his first appearance, though he had no sins of his own, yet he stood charged with the sins of many. He was the Lamb of God, who bore upon him the sin of the world: and then he appeared in the form of sinful flesh. But in his second appearance, his visage will not be marred, but glorious; his form not lowly, but comely; even in the majesty and glory of heaven. He will then perfect the holiness and happiness of all his believing people; their number shall then be accomplished, and their redemption fully completed. All such souls are looking for him now. They look to him by faith; they look for him by hope and holy desires. They look for him in every duty, every ordinance, every providence now; and they are expecting and preparing for his second coming

hereafter. And though that coming will be sudden destruction to the ungodly of this world, who now scoff at it, yet will it be eternal salvation to all those who are now looking for him, and humbly praying, "Even so, Lord Jesus, come quickly."

I am fully aware of many more points of resemblance between the Levitical and Christian priesthood, did the time admit of their being traced and improved. But suffer me, in conclusion, to draw your attention and prayers, to those descendants of Aaron, Levi, and their brethren, to whom this priesthood was first granted, these privileges imparted, and this Saviour made known. God's ancient people were first invited to partake of the blessings of redemption through a crucified Redeemer. But they, having filled up the measure of their iniquities, by refusing the divine message sent to them, God has been pleased to cast them out of his vineyard, and to let it out to us Gentiles. Melancholy indeed to every feeling mind, must be the state of that once highly favoured people. Silent, and hung on the willows, is the harp of Judah, which once was so sweetly tuned to the praise of Judah's God. And desolate and forsaken is the hill of Zion, that once pleasant place, where the Lord delighted to dwell. When we look at the Jews in former times, reigning in prosperity, triumphant over their enemies, and favoured with the imme-

diate presence of God among them, we must say, Happy are the people that are in such a case. And when we now behold them, so sadly altered, destroyed as a nation, objects every where of reproach, in many places of persecution; nay, when we see them at our own doors, in wretchedness, surely we must hear that same voice, which said to the apostle, "Come and help us!" Holy Scripture holds out the greatest encouragement to Christians, to undertake this labour of love, of bringing back to the fold of Christ, the now lost and strayed sheep of the house of Israel. It is plain, from the tenor of holy writ, that though the Jews have stumbled, they have not fallen for ever; but will have a glorious resurrection from their present state of spiritual death. Nay, we are instructed, that the memorable period, when all the ends of the earth shall be brought to know the Lord, shall only be accomplished, when the family of Israel, God's first born, shall be again restored to the divine favour, and the children of Zion be joyful in their crucified king. Certainly then we are all deeply concerned to desire, and in every possible way to strive to hasten that time, when God will again give the word to his ancient people, Go ye, and preach the Gospel to all the world; and will thus use the Jews, as his ministers and messengers, to bring in the great harvest of Gentile converts from every

corner of the earth. Many are the probable means, and which indeed are now in operation, for bringing about this great work. But among, and above them all, surely must be numbered fervent unceasing supplication to the throne of grace, that God would have mercy on Zion, and cause the time of her delivery to come. Jacob, we know, prevailed, when he wrestled in prayer. God will not only be enquired of, but he must be sought for diligently, by all who wish to find him a prayer-hearing and answering God. Who can tell what gracious, glorious effects might follow, did we all with one heart and mind, implore the divine favour to the house of Jacob, and through them to the family of the whole world. We know that our armed legions have of late been the pride of their country, and the admiration of all nations; what an excitement have we to strive, that Britain's praying hosts might be held in like honour, both before God and man! That the country might be filled with worshippers of the Most High, and every house become a Bethel! Yea, that the Holy Spirit might witness of every one of us, Behold, he prayeth! It often happens in worldly matters, that when we look at things only at a distance, and feel no great interest in their success, we pronounce them impracticable, and lay aside the design. This perhaps has been the case with many, in regard to this great work of the con-

version of the Jews. We may have heard, and spoke of it; but we may not have duly examined this interesting subject, and our hearts not bent on the restoration of Israel. O that every Christian might feel a solemn conviction, not only that this work *may be*, but *must* be done! And that this feeling might stir up the minds of all to do what they can in this work of mercy! Let it not be said, that ignorance and prejudice, and sin, have so sealed the eyes and hardened the hearts of this people, that they cannot be converted. God never gives means, without an appointed end for those means. To us many means are given, talents entrusted; and an awful responsibility laid on us, to improve them, not in part, but to the very utmost. We are endeavouring as a nation, to spread abroad every where, the light of divine truth; and to give to every heathen under heaven, the knowledge of the only true God, and of Jesus Christ whom he hath sent. We do well. But when I hear the Saviour of sinners issue the merciful command, "Go ye and preach the Gospel to every creature," I dare not suppose he intended his once highly favoured people to be alone left in darkness and the shadow of death. Attempts for the conversion of the Heathen, have usually been at first attended with much weakness, and want of success: and many have declared of them all, they would be all in vain. But

is this the fact? Have all Missionary labours returned back empty to those who made them? and those faithful messengers, who have sealed with their blood the truth as it is in Jesus, have they shed it without object or success? No;—blessed be God, we know that in east, west, north, south, they have established a fair plant of renown, which has taken root downward, and spread forth upward: and the multitudes both living and departed in the faith, have confessed that Jesus is the Lord, and his blood cleanseth from all sin. Let us then go on to exercise patient continuance in well doing. Let us be watchful to embrace and faithfully to use every possible method for accomplishing this blessed work; and prayerful that God would be with us and prosper our handy work. And if only one poor degraded child of Abraham, should be the fruit of our labour, we know who has promised, that labour shall not be in vain in the Lord.



#### LETTER FROM "ONE OF THE SECOND TRIBE."

No. XI.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I KNOW not whether your readers be tired: but I seem to think that there is so little zeal among my brethren, and even amongst you Christians also, for the understanding of their



law, that I am almost ready to lay aside my pen in despair. I would that I could get up in our synagogues: I would make them understand me there. Methinks I would wrestle with my brethren, as Jacob did with the angel, or plead with them all the night till break of day, as the apostle Paul did with those at Miletus. But I must at least close the year, and add one or two more papers at the commencement of the new year, that you may insert them if you please; but I shall delight to see your Expositor filled with such rich and instructive communications, that you may be able to find no room for mine. I can assure you that One of the Second Tribe will gladly give way to any one of any other tribe.

The subject to which I will now call your attention, will come seasonably for the great mass of your readers, inasmuch as it will tend to prepare their minds for the new year, which will have arrived previous to the delivery of the next number of your Expositor; it is THE FEAST OF TRUMPETS.

*For what precise end this feast was instituted* is not declared either in the Old or New Testament. Some have referred it to the blowing of the trumpet on Mount Sinai; and others have supposed that it referred to all the different occasions whereon the trumpet was blown. But the former of these does not appear a proper foundation for a joyful feast; (when it made all Israel, not

excepting Moses himself, to tremble and quake:) and the latter opinion refutes itself: for, if they were used on a variety of occasions, as the summoning of the people to the tabernacle, the directing of them in their journeys, the stirring of them up against their enemies, and the proclaiming of the year of jubilee, it is reasonable to suppose, that the appointment of a feast, called the feast of trumpets, was for some special and peculiar purpose. Accordingly, though the purpose is not specified, we may form a good judgment respecting it from the peculiar day on which it was to be observed. That which in Leviticus, (chap. xxiii. 23—25.) is called the seventh month, had been always deemed the first month of the year; but when God brought the people, he ordered them, in remembrance of that event, to reckon their year differently, and to begin it in the spring, instead of the autumn.\* Still, however, in their civil and political matters they retained the original mode of reckoning; and, except in their ecclesiastical concerns, this continued to be the first month in the year. This day then was *the first day in the new year*; and the feast of trumpets was to them "a memorial;" a memorial of *mercies received*, and of *mercies promised*.

It is possible that the cre-

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\* Exodus xii. 2.



ation of the world, which was supposed to have been in the autumn, (when so many of the fruits are ripe,) was then particularly commemorated. But we apprehend, that the mercies of the preceding year were then reviewed: and grateful acknowledgments were made to God for them. This seems to be a fit employment for the commencement of a new year: and every succeeding year must of necessity bring with it many renewed occasions of praise and thanksgiving. Even though the nation should have been visited with judgments, still those judgments are so disproportioned to men's ill desert, and are always blended with so many mercies, that there could not fail of being always abundant reason for joy and gratitude. The blowing of the trumpets would awaken the attention of the people to the duties of the day, and bring to their recollection some at least of those mercies which they were now called upon to acknowledge.

But the term "memorial," is applicable also to mercies promised, and is often used in this sense in scripture. The stones on Aaron's breastplate were "a memorial," to remind the people that God regarded them as his peculiar care, and bore them upon his heart.\* The atonement money which was to be paid on numbering the people, was also "a memorial" of the se-

curity which was assured to them under God's protecting hand.\* The frankincense which from week to week was put upon the shew-bread,† was of a similar nature; for whilst it reminded God of his people, and their necessities, it was a pledge to them that he would supply their wants. Moreover the Psalmist expressly referring to this feast, says, "It was ordained for a testimony."‡ Now when this "memorial" sounded in their ears, the various temporal mercies which they would need, would of course occur to their minds. But there were spiritual blessings, which probably came but little into the contemplation of the people, which yet were of principal importance in the sight of God, and were particularly shadowed forth on this occasion: I mean, the prosperity of Zion, and the enlargement of the church of Christ. That this was intended, an inspired apostle assures us: for, speaking of this very feast amongst others, he says, "Which things are a shadow of good things; but the body is of Christ."§

The language used in reference to the Gospel, strongly confirms this truth. It is emphatically called "the joyful sound;" and they who preach it are said to "lift up their voice like a trumpet:" and

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\* Exodus xxx. 16.

† Leviticus xxiv. 7.

‡ Psalm lxxxi. 1—5. Compare also Numbers x. 9, 10.

§ Colossians ii. 16, 17.

\* Exodus xxxiii. 12, 29.

when the fulness of time shall come for the universal establishment of Christ's kingdom in the world, the sound of this trumpet shall be heard to the remotest corners of the earth, and all, from the least even to the greatest, shall come up to his temple. Even "Assyria and Egypt," the most determined enemies of God's people, shall be stirred up by it to "come and worship in the holy mount in Jerusalem."\*

Such a prospect was a solid ground of joy. We rejoice in the partial accomplishment of this event that has already taken place: and we look forward with joy to its full and final accomplishment.

*In what manner this feast was to be observed* is the next point for our consideration.

The three great feasts, the Passover, the feast of Pentecost, and the feast of Tabernacles, were greater than this; because, on them, all the males were required to assemble at Jerusalem: but next to them was the feast of trumpets. It was more holy than a common sabbath; because no servile work at all might be done on this day; whereas on common sabbaths an exception was made for preparing their necessary provision. Moreover on this day they were to be fully occupied in offering sacrifices to God. Besides the daily sacrifices, and those appointed at the beginning of every month, there were many peculiar to

this occasion: and an express order was made that neither the daily nor monthly offering should be superseded, but that those for this day should be presented in addition to all the others.\*

Now from this feast so peculiarly prefiguring the gospel, and being observed with such extraordinary strictness, we may learn first, *the scope and tendency of the gospel*. When it reaches the ears and hearts of men, it calls them from the world to serve and delight in God, and *that* without intermission, from the morning to the evening of their lives. Not that it forbids all servile work; on the contrary, it requires "every man to abide in his calling wherein he is called," and to fulfil the duties of his station with assiduity; but, while it leaves our *hands* at liberty, it forbids that our *hearts* should be enslaved: *they* must be reserved for God and fixed on him alone. The one occupation of our lives must be, to offer unto him the sacrifices of prayer and praise:† "Rejoice in the Lord always," says the apostle, "and again I say, Rejoice." Every blast of the trumpet should remind us of the infinite obligations conferred upon us, and of the assurances which God has given us of final and everlasting happiness. It is not a deliverance from temporal bondage, or victory over earthly enemies, that we have to rejoice in, but in

\* Is xxvii. 13. Mark this passage.

\* Num. xxix. 1—6. † Heb. xiii. 15.

deliverance from the wrath of God, and victory over sin and satan, death and hell. All this too is given us, not by a mere exertion of God's power, but by the death of his Son, and the influences of his Spirit. Shall not *we* then rejoice? Again I say, that the gospel trumpet sounds these things in our ears continually; and therefore we should keep throughout our whole lives a feast unto the Lord.

This feast teaches us, in the next place, *the duty of those who embrace the gospel*. We have already seen what abstraction from the world, and what devotedness to God, were required of the Jews on that day. If they then, who had only the shadow of heavenly things, were to serve God in this manner, how ought *we*, who enjoy the substance! Surely we should serve him, *without grudging, without weariness, and without distraction*. If they grudged their numerous and costly sacrifices, or were weary of their long and lifeless services, or had their minds diverted from these poor and "beggary elements," we should not wonder at it; their very feasts, though suited to the ends for which they were appointed were burdensome in the extreme. But ours is a spiritual service. True, it may require some sacrifices; but none that are worthy of a thought, when considered for whom they are made. As for sin, the mortifying that should be deemed no

sacrifice at all: it is rather like the removal of a leprosy, or the healing of a wound. As for time, or interest, there is nothing to be sacrificed in relation to these, that will not be repaid an hundred-fold even in this life, and with everlasting life in the world to come. And, if we engage heartily in the Lord's service, we shall find, that the more we are employed in it, the more delightful it will be: it is wearisome only to those who are formal and hypocritical in their duties. Doubtless the flesh will often evince its weakness, even when the spirit is most willing: but the more we *seek* to rejoice in God, the more we *shall* rejoice in God. Let us be on our guard against those worldly cares or pleasures that are apt to divert the mind from its proper duties! St. Paul particularly tells us, that he would have us "without carefulness:" and recommends us so to order our matters, that we may "attend upon the Lord without distraction."\* These things then are our duty: *duty*, do I say? they are our *privilege*, our *highest* privilege. So David thought, when he said, "Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."†

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\* 1 Cor. vii. 35.

† Ps. lxxxix. 15, 16



GODDARD'S LETTER TO THE  
JEWS.

[Concluded from page 424.]

BUT further satisfaction will be required concerning the priesthood of the Messiah. As to this point, David speaking of the Messiah, says, *Thou art a priest for ever, after the order of Melchisedec*.<sup>\*</sup> And no one can be, either king or priest of this kind or order, unless he be both king and priest for ever. And if it was God's purpose to adopt others for his sons, on condition of faith and patience, agreeably to the terms of the *everlasting* covenant made with Abraham, it is fit, since both are sons of the same father, that he should make the great teacher of such way of salvation a perfect example thereof, and a complete encourager of them, through means of the exceeding great reward conferred on him, on account of his faith and patience, to follow his example. Were the business of the Messiah that of leading immortal beings in the way to happiness, it would not be absurd to suppose, that he also should be immortal, and live for ever: but as the case is, his office requires that he should be mortal and die. Were he not to be mortal and die, he could not discharge the office of a priest without violating the law of Moses; the scripture declaring, that he should be of the tribe of Judah, and not of the tribe of Levi, and *that* law allowing no remission of sins

but through blood: and were he not to be tempted, through sufferings, to deny the truth of God's promise, he could not give us full assurance of his readiness to succour us when under the same temptation.

In the law of Moses sacrifices of atonement are expressly commanded to be offered up for the sins of the people; and yet it is evident, that such sacrifices as are therein appointed are absolutely insufficient to procure pardon of sins. Such injunction therefore would be absurd, did not God intend to shew thereby, and virtually to promise, that he would provide a sacrifice, that should really make atonement for sins. This is very plain from the instance of the two goats, of which one was to be killed, in order to make atonement for the sins of the people; and upon the head of the other all the iniquities of the children of Israel were to be put, and he was to carry them into the wilderness.\* What could be more trifling than such a ceremony, did not God design thereby to teach, that such a sacrifice should in due time be offered up, as should effectually take away all their sins? And what sacrifice could that possibly be, but the sacrifice of him through whom the blessing was promised to be procured? Agreeably hereunto the Psalmist says, *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-*

\* Ps. cx. 4.

\* Levit. xvi. 21, 22.



*offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God.\** As these words plainly declare that God would not forgive the sins of men, on account of such oblations as are required to be offered by the Levitical law, so they no less plainly point out God's readiness to accept the sacrifice of his Son the Messiah, and entirely to forgive the sins of men on account thereof: the denial of the efficacy and acceptableness of the former, being manifestly intended to illustrate the efficacy and acceptableness of the latter.—But I have more to offer concerning Melchisedec.

It may be easily proved, that the Melchisedecian priesthood is of an order far superior to the Aaronical. But we read not a word of Melchisedec succeeding another, nor of the death of Melchisedec; nor of any provision made for the continuation of that priesthood in the way of succession. We read, I say, neither of his succeeding another, nor of his having any successor; though our reason cannot but teach us, from the superior excellency of this priesthood, that it would be absurd to imagine it should be abolished, in order to make way for setting up the imperfect and less excellent Aaronical priesthood. And yet either this must be presumed to be the case, or else it must be sup-

posed to be consequentially affirmed in scripture, that Melchisedec, even as the Son of God, to whom you attribute an eternal life, liveth, and is a priest for ever. This must be the case, unless the scripture be supposed consequentially to bear witness, that God would provide for the continuation of the Melchisedecian priesthood in another way, viz. by setting it up, continuing and establishing it in one, viz. the SON of GOD, the MESSIAH, who should always be both King and Priest, King of Righteousness, and King of peace for ever. And,

Were there not some imperfection and defect in the Aaronical priesthood, and in the mediation and intercession of priests of that kind, there could be no reason for establishing another priesthood, which should be called after the order of Melchisedec, and not after the order of Aaron; especially since a change of the priesthood could not but include a great change and alteration of the law. But yet it was in fact foretold, that a change of the priesthood should be made; and of the law also, not only in this, but in some other respects.

1. The law enjoins only those of the tribe of Levi, forbidding all others to execute the office of a priest: and yet it was foretold, that the high priest, the Messiah should be of the tribe of Judah; of the arising of a priest of which tribe, there is not the least intimation in the law of Moses.

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\* Ps. xl. 6—8.

2. That this high priest should be of a different order, kind, and nature, from that appointed by the law, viz. of that of Melchisedec.

3. That this high priest should not cease to be such by means of death, as the Aaronical high priests do. And certainly it is fit, that whenever it should please God to promulge a law, which should propose a reward of everlasting life and happiness in heaven: such a priest and sacrifice should be provided, as should appear sufficient to procure full and complete pardon of sins, and to obtain for us such life and happiness. And since the Aaronical priests, were all doomed to be removed out of their priesthood by death: and were thus manifested to be in God's sight, utterly insufficient for a full discharge of the office, and therefore not to be depended upon: it was necessary the law should be altered, and another priest provided, who should appear to be in God's sight, sufficient for a full discharge thereof; to the end that we might securely rely on his mediation, and be fully assured in all our tribulations, that God will through him, on condition of faith and patience, confer on us eternal life.

4. Had the legal covenant been in all respects perfect, and fit to last for ever; it would be absurd to suppose God should promise to make a new covenant of a quite different nature, and such as should contain other and better pro-

mises, which yet God really did. For finding fault with the legal covenant, and the promises contained therein, he says, "I will make with the house of Israel a new covenant, which shall be of a quite different nature, and contain quite different terms and promises, than were proposed in the covenant made with your fathers at Mount Sinai. For this my covenant they neither did, nor could they fulfil it. And this new law shall, for their exceeding great benefit, be *written* in their *hearts* and in their *minds*: whereas the writing the old law in their hearts, which is vastly extensive, reaching even to the thoughts, affections and desires, and cannot be fulfilled by them; and yet proposes no sufficient means for obtaining pardon; can, if considered without respect to any other law, serve only to multiply their sins, and aggravate their guilt. This law, I say, shall be *written* in their *hearts*, for their good. For they shall therein be taught plainly and clearly, and not figuratively, that I have provided such a priest, and such an expiatory sacrifice for them, as has made a full, perfect and sufficient atonement for all their sins: so that their unrighteousness shall be so far blotted out, as that there shall be no need either of repeating the same sacrifice, or of offering any other; and that upon condition of *trusting* in this expiation made for them, I will be for ever perfectly reconciled to them,

and their sins and iniquities shall be absolutely forgiven, and no more remembered to all eternity."\*

But it is time to give a fuller explanation of *that* faith, which is so pleasing and acceptable in the sight of God. This faith then, is a firm belief and acknowledgment of the truth of God's promises and declarations, in hope of obtaining future blessings, either tacitly or expressly promised on those conditions. Thus God having declared, that he framed the world in six days by his Word or Logos; and having instituted the sabbath through the same Logos; in memorial of having rested on the seventh day from all his work: the maintaining a firm belief thereof, in hope of being rewarded through this Logos, the great lawgiver and judge, with eternal rest, (it being absurd to suppose God should institute the sabbath, in order to make men ever mindful of such rest as they were never to be partakers of) was such a faith, as rendered the maintainer of it acceptable and approved in the sight of God. Nor can any one, though ignorant of the revealed will of God, be supposed to worship him acceptably, without believing that he exercises some kind of government over the world (which the works of his providence declare him to do) and that he shall be rewarded by him (which implies a belief of a tacit promise of so doing)

on condition of his worshipping, serving, and obeying him, through the influence of such a belief. Through this faith, and not through a perfect observance of the whole law of God, did the patriarchs, and other holy men, obtain acceptance with him. Upon account of this faith, or of his belief, that God would rather raise Isaac from the dead (who was heir of the promise, and had then no child) than falsify his word, did Abraham receive the greatest applause from the Almighty, when he offered up his son. And the reward expected by them from the great lawgiver and judge the Jehovah, was not hoped to be enjoyed in this world, or in an earthly Canaan, but in a future state. This appears also from the example of Abraham, to whom the promise of the blessing was immediately made, and of giving to him and his seed the *everlasting* possession of the land of Canaan: who though he shewed himself, in his whole behaviour, a most exemplary believer of the truth of God's promises, and is highly commended as such in scripture; yet confessed himself a pilgrim in the literal land of Canaan, and discovered no hope of gaining any settled habitation therein. And had he taken *that* for the promised blessing, he really was, and could not but have supposed himself, excluded therefrom; and had therefore been an unbeliever, and no *friend* of God, but a breaker of the covenant. But because he thus chose to

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\* Jer. xxxi. 31—34.



suffer evil in a strange land, hoping to be rewarded in a future state, rather than distrust the truth of God's promises, therefore God is not ashamed to be called his God ; which implies, that God would exceedingly reward him on that account, and confer on him a habitation suitable to his wishes. And how many holy men were there, who chose, rather than relinquish their faith in God's promise of blessing them, to lose all the advantages of life, and even life itself? which shews they both expected, that the great blessing promised to Abraham and his seed, would be conferred in the next life ; and that it could be no otherwise obtained, than by persevering with patience in the belief of the truth of God's promises. I might particularly mention several, who are commended in scripture for their holiness, who all died, having never arrived at such a degree of happiness in this world, as might give us the least reason for thinking, that God intended nothing more, than what they enjoyed, by the blessing promised to be conferred on them, in the land of Canaan, by Jehovah, the judge of all the earth ; to the end that we also, though sinners, may through the influence of their example, become partakers together with them, of perfect peace and rest in the heavenly Canaan ; of a secure and everlasting possession in the world to come.

Of this opinion concerning the blessing was the Psalmist,

who cautions those of his own time against infidelity, from the example of the Israelites in the wilderness, to whom God *swore in his wrath, that they should not enter into his rest.\** These words import, not such a *rest*, as might be expected to be enjoyed by the Israelites in the land of Canaan : but such a *rest*, as God himself had, since the creation of the world, enjoyed in heaven ; who is said to have *rested from all his work.†* Nor can the Psalmist be supposed to warn the Israelites of his time against the disbelief of the truth of God's promises, lest they should not be *admitted* into the literal land of Canaan ; they being then, and having been for many years before, in possession of that land. The prophet Habakkuk also speaks to the following effect. "The Messiah shall certainly come at the time appointed. But such as shall be accepted, and approved as righteous and holy, under his government ; shall be accepted as such, not through such righteousness as consists in a perfect observance of the law of Moses, though the pretending to, and trusting in such righteousness, argues great pride and hypocrisy : but shall be accepted as such, and *live by his faith.*"‡ The prophet manifestly alludes to the covenant made with Abraham, the terms of which are thus expressed, *He believed in the*

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\* Ps. xcv. 11.

† Gen. ii. 3.

‡ Hab. ii. 4.



*Lord, and he counted it to him for righteousness.* And what is more evident, than that such only can be reputed of God children of Abraham, in all ages, as are observers of the *everlasting* covenant made with him?

We see, then, that the covenant ordained to be established by the Messiah, is not the legal but the Abrahamic: and that the *great blessing*, the *rest* in Canaan, promised to be obtained for, and conferred on both Jews and Gentiles, through the Messiah the seed of Abraham, on condition of observing that covenant, is to be enjoyed in a future state. And whom can we suppose capable of procuring this blessing for us, and conferring it on us, but Jehovah the judge of all the earth? We see also that the promise of giving the literal land of Canaan to the Israelites, upon certain conditions, is no extraordinary blessing to them, but as their admission or expulsion may be made a sign to them, of their observance or non-observance of the conditions, to which the promise of rest and happiness in the heavenly Canaan is annexed, the conditions in both cases being the same.

It is easy to observe, that after God's manifestation of his acceptance of Abraham, on account of his faith: a covenant is made with him, concerning the continuance of this acceptance to him, and giving to his seed the land of Canaan, on condition of perseverance

in the same faith. This covenant is made by sacrifice, the most solemn rite that could be used on this occasion.\* The same covenant is again confirmed, with respect both to Abraham and his seed: and both are commanded to be circumcised, in token of their obligation to observe it.† On account of breaking this covenant, Ishmael is cast out: and Isaac declared to be the true seed of Abraham, who, together with his children, should be made partaker of the promised blessing.‡ Upon the performance of these conditions, the Israelites, whose fathers perished in the wilderness, on account of their non-performance of them; were admitted into the land of Canaan: and on these conditions also, the Jews are promised, in case of expulsion, to be restored.§

It is evident, then, that you have been so long excluded from the promised land, because you have forsaken the covenant made with your father Abraham, and with his seed after him: and that it behoves you in the highest degree to consider, in what respect your fathers were guilty of a public breach of this covenant, when expelled from thence; and in what respect you yourselves persevere in the same crime. Now if the miracles of Jesus,

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\* See Gen. xv. 9. xvii. 18; and compare with Jer. xxxiv. 18—20.

† Gen. xvii. 9—11.

‡ Gen. xvii. 21, and Gen. xxi. 9—12.

§ Lev. xxvi. 40—43, &c. and Deut. xxx. 4—6.

performed during his abode on earth, prove him to be the very Jehovah, the judge of the world, the disposer of life and all things; and the same Jesus declared himself to be the promised Messiah; your guilt is manifest. And had not he, who fed four thousand with seven loaves, and a few little fishes, and five thousand with five loaves and two fishes, power to provide sustenance for all mankind? Could not he, who could calm a tempestuous sea, by commanding it to be still, say with the same authority to the sea, *Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed?*\* If he who said authoritatively, *Lazarus, come forth*, and he came forth from the grave: and, *Young man, I say unto thee, Arise, and he that was dead sat up*: had said, *Arise ye dead*, with respect to all that were deceased, had he not been obeyed? Is not he absolute disposer of the life of man, who can cure all manner of diseases with a word of his mouth? And is not he judge of the world (and if judge of the world, cannot he forgive sins) who can thus raise the dead, and dispose of the life of man? Do not these things plainly prove Jesus to be Jehovah, the Lord and judge of all men? For who besides Jehovah, the judge of all the earth, is sufficient for these things? It may be remarked also, that by curing the sick of their dis-

eases, upon their profession of faith in him; and saying to them, *Thy sins be forgiven thee*; he shewed that he would judge the world, according to the terms of the covenant he had made with Abraham. And as he thus displayed his power on earth; did he not, by pouring down, according to his previous promise and declaration, the extraordinary gifts of the Spirit on his disciples, manifest also his power in heaven? And if we consider the case in another light, did not God give evident signs, of his exceeding great approbation of the preaching, both of Jesus and his apostles, by the miracles they were empowered to work? And since Jesus declared himself to be Jehovah the judge of all the earth, and that he was sent into the world in order to fulfil the promise, made to Abraham, of blessing all nations; and since the apostles taught the same doctrine, and declared they wrought miracles by virtue of authority derived from Jesus, and were empowered so to do on account of their faith in him; how can such approbation be reconciled with God's veracity, unless Jesus be actually Jehovah, the Judge of all things; *the Lamb of God, that has taken away the sins of the world*; the promised Redeemer?—Let me exhort you, then, seriously to consider of these things, which are of the utmost importance to your happiness both temporal and eternal. For God cannot deliver you through the Messiah, nor receive you

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\* Job xxxviii. 11.

into favour consistently with his veracity: unless you return to the observance of the covenant made with Abraham your father, and persevere therein with patience. But when you shall thus truly know the *name* of the Lord, shall sanctify it, and duly observe his sabbaths; he will return unto, and sanctify you: *He will be your God, and ye shall be his people.\** By this means only can you shew that you *fear* God, in like manner as did your father Abraham:† and by this means, and in this way only, can you possibly fulfil the law of Moses. But *if thou wilt not thus observe to do all the words of this law—that thou mayest fear this glorious and fearful name, The LORD thy GOD; then the Lord will continue to make thy plagues wonderful.‡*

To make this plainer I shall observe, that there is scarce a prophecy, in your sacred writings, wherein your captivity is foretold, and the reason thereof assigned, but allusion is made therein to the Abrahamic covenant: and intimation given that your revolt from *that* covenant, and not any breach, strictly and properly speaking of the law of Moses, is the true cause of your calamity. This may be easily discerned in reading the book of Jeremiah. For though the captivity be generally ascribed

to idolatry, in which the infidelity of your ancestors chiefly consisted, and which is forbidden by the law of Moses: yet it is ascribed thereunto, as appears from the several allusions to the Abrahamic covenant, not as being a breach of the law of Moses, but of the covenant made with Abraham; not as being merely an act of disobedience, but as being a denial of the divine veracity.

Your's affectionately, &c.

### THOUGHTS AT THE FOOT OF THE CROSS.

CHIEFLY ADDRESSED TO THE SAVIOUR.

BY A CONVERTED JEW.

[Concluded from page 352.]

#### VII.

“*It is finished.*” — John xix. 30.

WITH these words the Saviour expired on the cross. Were they less important, less replete with strong consolation and divine instruction, yet would they lay a claim upon our frequent remembrance of them as the last, the dying words of our heavenly friend. “*It is finished!*” Can a sweeter melody enrapture a sinner’s ear, or is there another word in the Bible, so much calculated to call for the loudest acclamations and grateful hymns of praise of redeemed mankind!

“*It is finished,*” said the Saviour, bowed his head, and gave up the ghost. Sure, then, it is of the last importance to

\* Ezek. xxxvi. 22—24, &c. and xxxvii. 26—28.

† Gen. xxii. 12.

‡ Deut. xxviii. 58, 59.



every believer to ascertain what was finished at that solemn moment! and blessed be God that we are not left to conjecture concerning this momentous question. As the prophet Isaiah points out unto us the sufferings of Christ with a retrospective description of their *cause*, so in the prophet Daniel, we find enumerated the various ramifications of the glorious *result* of Messiah's victory on the cross, ch. ix. 24.—“To *finish* the transgression, and to *make an end* of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.” In these words of the heavenly messenger sent to Daniel, are condensed all the blessings of the New Testament, all the riches of God's mercy in Christ Jesus. They describe, as it were, so many channels of love and mercy, issuing forth from the cross of Christ. Now all these great things were done, and all these inestimable blessings were procured, when the dying Saviour exclaimed, “It is finished!”

1. “To finish the transgression, and to make an end of sins.” By his precious blood, Christ blotted out that obligatory bond of mosaical ordinances and ceremonies, which carried in them a secret accusation of our guilt, and cancelled it utterly, nailing it to his cross. (Col. ii. 14.) “It is finished,” also implies that Christ is *the end* of the law for righteous-

ness, to every one that believeth. (Rom. x. 4.) On the cross Christ led captivity captive, (Ps. lxxviii. 18.) spoiled principalities and powers, those spiritual wickednesses that so long tyrannized over enslaved mankind. (Col. ii. 15.)

2. “To make reconciliation for iniquity.” It was when Christ his own self bare our sins in his own body on the tree, that God was reconciling the world unto himself. (1 Pet. ii. 24; 2 Cor. v. 19.)

3. “To bring in everlasting righteousness.” On the cross Christ was made unto us righteousness (1 Cor. 1. 30.) in that both his righteousness is made over to us, and we are for his righteousness' sake graciously acquitted and accepted. He then became our living and life-imparting law.

4. “To seal up the vision and prophecy.” It was when the broad seal, even the blood of Christ, was stamped upon the everlasting covenant of grace, that the vision was sealed, prophecies were fulfilled, and all the promises of God became yea and amen in him. (2 Cor. i. 20.)

5. “To anoint the most holy one.” It is in consequence of the baptism wherewith Christ was baptized on the cross, (Luke xii. 50.) that we are anointed with an unction from the *Holy One*, and sealed with the earnest of the Spirit. (1 John ii. 20; 2 Cor. i. 21, 22.)

When we hear our Lord exclaiming, “It is finished,” we may from what has been said, understand him thus: Now I

have done what I came for ; I have both suffered and procured all that was requisite for man's redemption and salvation ; I have fulfilled the law for my people ; I have purchased the gift of my Spirit ; I have triumphed over mine

and their enemies ; I am become the death of their death, and the life of their life. Nothing remains but that I go to prepare their eternal mansions by interceding for them at the right hand of my Father : It is finished ! all is now ready !

## PROCEEDINGS OF THE LONDON SOCIETY.

### BRISTOL AUXILIARY SOCIETY.

#### PATRON,

The Hon. and Rt. Rev. the LORD  
BISHOP of GLOUCESTER.

#### VICE-PRESIDENTS,

Right Hon. Lord Edward O'Brien  
Sir Matthew Blakiston, Bart.  
Sir Edmund Hartopp, Bart.  
Rev. Dr. Randolph, Prebendary  
of Bristol  
Rear Admiral Wolley  
Major General Prole  
John Scandrett Harford, Esq.

At a Public Meeting, held  
at the Great Room, Prince's  
Street, on Thursday, October  
23, 1817.

REV. DR. RANDOLPH, Prebendary  
of Bristol,

#### IN THE CHAIR,

The following Resolutions  
were unanimously adopted:—

On the motion of the Rev.  
Wm. Spooner, seconded by  
Arthur Foulks, Esq.

I. That the Report, which  
has this day been read, be ap-  
proved and adopted ; and that  
it be printed, and distributed  
together with the audited ac-  
count, under the direction of  
the Committee.

On the motion of General  
Prole, seconded by the Rev.  
Charles Simeon :

VOL. II.

II. That the existing state  
and opening prospects of the  
Parent Society, especially  
when viewed in connection  
with the spirit of religious in-  
quiry manifested among the  
Jews abroad, afford the greatest  
encouragement with respect to  
its future operations.

On the motion of the Rev.  
C. S. Hawtrey, seconded by  
the Rev. William Day :

III. That this Meeting re-  
gards with feelings of peculiar  
satisfaction, the completion of  
the Hebrew New Testament ;  
and cordially approves the re-  
solution, adopted by the Pa-  
rent Society, to prepare with-  
out delay a second edition of  
that important work.

On the motion of Admiral  
Wolley, seconded by the  
Rev. Joseph Boak :

IV. That the cordial thanks  
of this Meeting be presented to  
the Ladies of Bristol and its  
vicinity, (associated in con-  
nection with this Society) for  
their services during the past  
year ; and that they be ear-  
nestly solicited to continue their  
very important exertions in its  
behalf, and to adopt such mea-  
sures, as may be found expe-

dient for extending their sphere of usefulness.

On the motion of the Rev. J. Stephenson, seconded by Captain Briscoe :

V. That the cordial thanks of this Meeting be given to the Hon. and Right Rev. the Lord Bishop of Gloucester, the Patron; and to the Vice-Presidents of this Society; as also to the Committee, Treasurer, and Secretaries, for the services they have rendered during the preceding year; that the Right Hon. Lord Edward O'Brien, Admiral Wolley, General Prole, and John Scandrett Harford, Esq. be added to the list of Vice-Presidents; that William Plenderleath, Esq. be appointed Joint Secretary with the Rev. John Hall; and that the following Gentlemen compose the Committee for the ensuing year, with power to fill up their number:—

A. G. Harford Battersby, Esq.  
Henry Ball, Jun. Esq.  
Benjamin Bickley, Esq.  
Thomas Blakiston, Esq.  
Edward Brice, Esq.  
Samuel Brice, Esq.  
Durbin Brice, Esq.  
Captain Briscoe,  
Stephen Cave, Esq.  
Butler Claxton, Esq.  
Isaac Cooke, Esq.  
George Daubeny, Esq.  
Henry Davis, Esq.  
Arthur Foulks, Esq.  
James Fripp, Esq.  
James George, Jun. Esq.  
George Gibbs, Jun. Esq.  
John Gray, Esq.  
George G. Meares, Esq.  
William Hall, Esq.  
Abraham Hilhouse, Esq.  
Philip Protheroe, Esq.  
J. F. Williams, Esq.

On the motion of the Rev. J. K. Whish, seconded by George G. Meares, Esq. :

VI. That the thanks of this Meeting be given to those Clergymen who have delivered Lectures in this city during the past year, on subjects connected with the conversion of the Jews.

On the motion of the Rev. T. Biddulph, seconded by the Rev. John Hensman :

VII. That the thankful acknowledgments of this Meeting be offered to the Rev. Charles Simeon, Wm. Marsh, Charles S. Hawtrey, and William Spooner, for their kind attendance and valuable aid on the occasion of this anniversary.

Thanks were acknowledged by the Rev. Wm. Marsh.

FRANCIS RANDOLPH, Chairman.

The Chairman having left the Chair, it was taken by Admiral Wolley; and it was unanimously resolved, on the motion of Rev. M. R. Whish, that the cordial thanks of this Assembly be presented to the Rev. Dr. Randolph, Vice-President of this Society, for his kind and able conduct in presiding over the business of the day.

#### CONGREGATIONAL COLLECTIONS.

St. James's	. . . . .	38	0	6
St. Werburgh's	. . . . .	11	5	7½
Clifton	. . . . .	27	18	8½
St. Thomas's	. . . . .	13	11	6½
St. Peter's	. . . . .	13	11	8½
Dowry Chapel	. . . . .	55	2	10½
Temple	. . . . .	24	6	4
St. Maryport	. . . . .	7	3	0
Public Meeting	. . . . .	21	18	7½

Total . . . . . 212 18 10½



*New Subscriptions and Donations for  
General Purposes.*

Lady Lilford . . . . don.	5	0	0
—Roworth, Esq. Blagdon, do.	5	0	0
Mrs. Roworth . . . . do.	1	1	0
Miss Roberts, Sherborne, do.	1	1	0
M. Gen. Prole, Belle Vue, do.	1	0	0
Do. . . . . annual	1	0	0
Miss Munro, Horfield-Rd. do.	0	10	6
Rev. — Kinsman, East Harp- tree . . . . . do.	1	1	0
Adm. Wolley, Clifton, don.	2	10	0
Afriend by Dr. Randolph, do.	0	10	0
John Sandford, Esq. Stovey- Mead, Old Down . . an.	1	0	0
Rev. — Neck . . . . do.	1	1	0
Mrs. Methuen, Rodney Place, Clifton . . . . . do.	1	1	0
Miss Protheroe, Richmond- Terrace . . . . . do.	1	1	0
Edward B. Fripp, Esq. do.	1	1	0

HEBREW NEW TESTAMENT.

Captain Drew . . . . .	1	1	0
Miss Margaret Roberts . . .	1	0	0
Admiral Wolley . . . . .	2	10	0
Rev. J. K. Whish . . . . .	2	2	0
Mr. Gregory Ash, 2d Don. . .	2	2	0
Mrs. Dimsdale . . . . .	3	3	0
Mr. J. James Wright . . . .	10	0	0
Mr. Matthew Wright . . . .	10	0	0
Mr. George Fisher, 2d Don. .	21	0	0
Lady Lilford, 2d Don. . . .	5	0	0
The Widow's Mite . . . . .	1	0	0
Hebraica . . . . .	1	1	0
Mrs. Richard Smith . . . .	1	1	0
Miss F. Wright . . . . .	10	0	0
Miss M. Wright . . . . .	5	5	0
Miss M. Wright, jun. . . . .	5	5	0
A Well-wisher . . . . .	0	10	0
Rev. W. Day, Annual . . . .	0	10	6
Lady Hartopp . . . . .	5	0	0
Rev. J. Hall . . . . .	2	2	0
A. Mc. Ginnis, Esq. . . . .	5	0	0
Mrs. Mary Smith . . . . .	10	0	0
Miss Fripp . . . . .	2	2	0
Miss Sarah Fripp . . . . .	2	2	0

*For the education of Two Young Jews,  
mentioned by Mr. Simeon.*

William Hall, Esq. . . . .	5	0	0
The Miss Methuens . . . .	2	2	0

TREASURER,

George Thorne, Esq.

SECRETARIES,

Rev. J. Hall, M.A. Belle-Vue, Clifton,  
W. Plenderleath, Esq. 49, Park-Street.

COLLECTOR,

Mr. T. Turner, Carolina-Row, King's-Sq.

A sermon was preached by the Rev. W. MARSH, of Colchester, *entirely to Jews*, on the evening of the Anniversary Day, at St. Maryport church. The text was taken from Lev. xvii. 2. "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." He explained the subject with clearness, earnestness and affection. How delightful was it to witness the presence of some of our elder brethren, the Jews, on that occasion!

The following is the substance of the speeches in the Great Room:—

The Rev. WM. SPOONER appealed in behalf of the Society on the ground of millions of perishing Jews, who are in a similar condition to that of the heathens, "without Christ, without hope, and without God in the world." The aggregate body of Jews might be called a nation, for the Russian empire alone contained two millions, and the city of Amsterdam 30,000. They were all in a state of spiritual destitution and blindness of heart. The conversion of the Jews would be a blessing to the whole world. At present the inhabitants of the globe professing Christianity were comparatively a small number; there were only a few rays of gospel-light shooting through the circumambient darkness; but the conversion of the scattered nation was intimately connected with the universal spread of true religion; their fulness would be to the Gentiles as "life from the dead." When the Jewish people should confess Jesus as their Messiah, then would ten men of different nations take hold of the skirt of

a Jew, saying, We will go with you, for God is with you of a truth. There was a remarkable coincidence in the completion of the Hebrew version of the New Testament, and the eagerness of Jews to peruse it; and so great was their avidity for the Word of Life in this their venerated language, that the Society was obliged to defer the issue of copies to subscribers till the second edition. He adverted to the establishment of a Ladies' Auxiliary Society at Boston, in America, and mentioned, in terms of deserved commendation, the noble zeal of Christian females. In promoting the glory of God and the happiness of man, we are really conferring benefits upon ourselves. He rejoiced to perceive an increase of pious feeling pervading these assemblies; there was more of God to be found in them now, and less of man. Though the axe had been laid at the root of the British oak, it would be spared yet a little. The country would be safe while the ark of the God of Israel was amongst us. Before he concluded, he read an extract of a very interesting letter lately received from a faithful Missionary of the venerable Society for the Propagation of the Gospel, now in his *eightieth* year, fifty-six of which he had spent abroad in the service of his Master.

The Rev. CHAS. SIMEON observed, that discouragements were now at an end, and fair prospects were opening. The Society aimed at *great things*, yet it was careful in the extreme, and used the utmost prudence and economy in all its operations. He compared its difficulties and deliverance with the trials and liberation of the Israelites. Such a peculiar Society could not fail to meet with great obstacles in its outset. The world might say, with them of old, it is wrong to bring them out of Egypt; but God's word was then verified, and *will be verified*. The Society had been refined in a furnace, but is now come out a vessel of honor meet for the master's use. He illustrated the

reverent attention which the Jewish nation would give to the Hebrew translation of the New Testament, by an allusion to Acts xxi. 40.—xxii. 2. "When they heard that he spake in the Hebrew tongue to them, they kept the more silence." The Rev. Messrs. Way, Cox, and Solomon (the last ordained a deacon in the Church) together with Sultan Katterry, a converted Mahomedan, had gone on a long continental tour of Jewish research. The former had laden his carriage with the Hebrew New Testament. This journey was not undertaken at the expence of the Society, but of an individual. The accounts from Amsterdam stated the desire of multitudes to hear and read the New Testament in Hebrew. There were encouragements abroad, and at home fresh Societies had been formed; among others a new Auxiliary at Colchester. It had been said, that the Hebrew Testament had cost £10,000, but the printed statement would prove this to be an exaggeration, for it had only cost a fourth of that sum. He called upon Christians to pay their debts to the Jews; for *they were all debtors to that nation*. Of all the people under heaven, Christians owed most to the Jews. He had lately visited Norwich, where the venerable Bishop of that diocese, and all the friends of the Bible, Jews and heathen attended. A goodly company assembled, and an Association was formed in that city; previous to which some prejudices had existed, but the whole assembly was gained over to the cause, and one individual actually contributed £20, as an acknowledgment of his past neglect of God's ancient people. He pledged himself for the utmost caution in the Society's proceedings, which henceforth would *follow* the public, instead of leading it. Mr. Leander Von Ess, the well-known friend of the British and Foreign Bible Society (called the second Luther), had most strongly recommended two learned young Jews, and had applied to the Society to take them under their patronage;



but such was the prudence used by the Committee, that the offer was declined for want of pecuniary means. When this was mentioned at a public meeting, about £55. were contributed for this specific object, which will be carried into effect wholly by private benevolence.—Another important proposal was made relative to Amsterdam, the expences of which will likewise be defrayed by individuals. In the course of his speech, the Rev. Gentleman read a long string of frivolous objections against the Society, with brief answers annexed to each article.

The Rev. C. S. HAWTREY said, he rose with great pleasure to submit the following resolution (the 3rd) to the acceptance of the meeting. He undertook this with the more alacrity, because it was a motion that required no able advocate to recommend it to their unanimous adoption. It seemed to speak for itself, and the simple enunciation of it could not fail to commend it to the approbation of every Christian mind. He rejoiced, however, that it afforded him an opportunity of answering an objection which had been made to the Society of which he was the humble representative, viz. that it had existed many years, received large sums of money, and had done nothing. In presenting before them a complete copy of the New Testament, and translated for the first time into pure Biblical Hebrew for circulation among the Jews in every quarter of the world, he sufficiently refuted this unfounded assertion. Here was a witness that this Society had in fact done more for the Jews in the last seven years, than the whole Christian world had done before for seventeen hundred. He could confidently affirm, that no pains had been spared by the Parent Committee to render this work as perfect as possible. Every sheet of it, before it had been finally put to the press, had passed through the inspection of more than thirty of the best Hebrew scholars in the United Kingdom. They were not indeed so

presumptuous as to expect after all that it would be found altogether faultless, but the Committee were anxious to receive the corrections of the learned throughout the world, in order that the future editions of this most important translation might be rendered as complete as human wisdom and labour could make it. One Jew, of very considerable learning, was now exclusively employed in revising it for this purpose. Should any be disposed to doubt the utility of the work, from a supposition that the Jews will not read it, he referred them to the positive testimony of Mr. Pinkerton, who, in his letters to the British and Foreign Bible Society, had declared that from what he had seen of the Jews in different nations, he was convinced that many among them were prepared to read with avidity the Scriptures of the New Testament in the Hebrew language, who would not peruse them in the vernacular tongues of the countries where they lived. The circulation which this translation had already had among the Jews of the Continent, and especially in Russia and Poland, where there were two millions, was a sufficient proof of this interesting fact; nearly the whole of the first edition of the work had been thus disposed of, and so urgent did the demands for it still continue to be, that the Committee were constrained to prepare a *second* edition without delay; and to enable them to accomplish it, they earnestly appealed to the benevolence of the Christian world. There had been but 3,750 copies printed, and there were, at the lowest computation, more than five millions of Jews scattered up and down our world; might he not exclaim then, "What are these among so many!" We do not look for a miraculous increase, but we hope that God will stir up hearts to put it into the hands of every Jew under heaven. The British and Foreign Bible Society had applied for a second thousand copies; and there was a holy competition in the Com-



mittee-room of the Jews' Society: the Bible Society and Church Missionary Society and the Rev. L. Way, all entreating at once to be supplied with the Hebrew New Testament. As the Old Testament was translated into Greek, and the whole Bible into the vernacular tongues at the Reformation, so there needed a version of the New into pure Hebrew. It was a sign of the times, and of the returning favor of Heaven to Israel. Messrs. Simeon, Marsh, and himself, had just performed a journey of 700 miles, and were hailed in every place as the friends of the Jews. The time *is therefore come*, yea the set time, because Christians think upon the stones of Zion, and it pitieth them to see her in the dust. They had already heard that two clergymen, accompanied by the Rev. Benjamin Nehemiah Solomon, a converted Jew, and Sultan Katagerry, were gone forth on a Missionary tour of enquiry, into the state of the Jews abroad. Another encouraging circumstance was the asylum offered by the Emperor Alexander in his dominions to Christian Israelites. This he considered as a sign of the stretching out of the Arm of Jehovah, and a call to Christians to arise and build up the walls of Jerusalem.—He expressed thanks to the inhabitants of this Christian and benevolent city for their support of this cause. Great blessings will descend upon those who pray and labour for the peace of Jerusalem; but when God saves Israel, he “will contend with them that contend with her, and feed them that oppress her with their own flesh.” (Isaiah xlix. 25, 26.) Persons who were not afraid to pronounce positively concerning the times and the seasons might say, the time for the *conversion* of the Jews is not come; but none could deny that the time *was* come for circulating the Hebrew Testament amongst them. Here was the book—and he called upon Christians to beware how they hid *such a talent* in a napkin.

The Rev. WM. MARSH rose to ac-

knowledge the vote of thanks which had been moved to his brethren and himself.—He said the forms of business on these occasions had rendered such resolutions customary, and the thanks were received with pleasure as indicative of good-will to the cause; but he was sure that his beloved brethren, in common with himself, felt under obligations to the present meeting for strengthening their hands and encouraging their hearts, and that all would unite in thankfulness to God for exciting Christian compassion in behalf of the people of Israel. It was highly gratifying to the feelings of a Briton to know, that he might challenge Greece and Rome in all their glory to exhibit such Institutions for the ignorant, the unprotected, and the distressed, as were to be found on this little isle. It was still more gratifying to the feelings of a Christian to witness the exertions of the present age to bestow blessings on immortal man, suited to his nature and commensurate with his existence: and it was peculiarly pleasant to a British Christian to find himself in the midst of a city celebrated for every work of benevolence, and every labour of Christian love. If it were true, that the air of Bæotia rendered men lifeless and dull, he was certain that of Bristol would make them lightsome and glad. The Christian exertions of this and other parts of the kingdom had opened a bright prospect to the world: but that prospect must have been obscured by a dark and impenetrable cloud, had not a ray of light dawned upon Israel. Israel was destined to be a blessing to the nations: Israel was reserved to be a blessing to the world. “If the casting away of them” had been overruled for incalculable good, “what would the receiving of them be, but life from the dead.” That there should be a peculiar resistance to the accomplishment of so glorious a work was not indeed a matter of surprise. It aimed a blow at the very citadel of

the enemy; and, when effected, his power over our world would cease. That it should experience difficulties from within, and from without, should not excite despondency among its friends or triumph among its foes. Was it not thus at the commencement of the Christian Church? Were there not hypocrites and cowards, false friends and determined foes? The power of Princes, the craft of Priests, the wisdom of Philosophers, and the prejudices of the people—had combined against it. Yet God had effectually persuaded Japheth to dwell in the tents of Shem; and would not Japheth invite poor Shem to take shelter, when he had no tent of his own? Clouds and darkness have gathered thick around us, yet oft have we seen the orb of day, though enveloped in mists, proceeding on its course and arriving at its zenith. So this luminary, notwithstanding the various circumstances, which obscured its rising beams, will proceed, arrive at its zenith, and pour forth a flood of light and glory on our dark and miserable world.—“The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, when the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” It was certainly painful to know that any of these mists and fogs should have arisen from amongst ourselves. Mistaken sentiments and unscriptural feelings have impeded the proper view of this Society. “It must be effected by miracle.” Are we to expect miraculous interposition, when ordinary means will accomplish the end? The Almighty, though always liberal, is not profuse in miraculous works. After he had raised the Daughter of Jairus, he commanded them to give her something to eat. He restored life, which no means could effect; beyond that he would not proceed without them. To raise dry bones would be indeed a miracle, but there is no shaking among them till Ezekiel prophecy—

there is no breath in them till Ezekiel pray.—The prophet yielded the obedience of Faith, and did not reason, but employed the means which the Lord had prescribed. We are commanded to preach the Gospel to *every* creature, and to pray for *all* men. On what ground should the Jews be omitted! When did the commission cease with respect to them? Let us remember that a mistake on the side of neglect might be fatal, but to err on the side of exertion might be followed with the commendation, “Thou didst well that it was in thine heart.” The Jews laboured for us when our condition was as desperate as theirs; and Gentiles became fruitful in Christian knowledge and every grace. Let the tide of Christian love roll back, and it will again enrich the shores from whence it came. “The time is not come.” We may doubt as to the era of the restoration of the Jews, but can we doubt as to our duty to endeavour “to save some.” How can we tell that the time is not come to gather the first fruits of the glorious harvest that will follow? If a general stir among the Gentiles—if the instruction of many children of the Jews—if the translation of the New Testament into the Hebrew tongue—if a disposition to consider its contents among many of the adults—if the credible profession of some, and the Christian deaths of other, be signs of the times in their favor, then have we encouragement to proceed in this work and labour of love. It is still objected, “that nation is judicially blinded.” True. But individuals of that nation are not reprobated.—The Speaker saw no black line of reprobation against *any*, and who had read the Book of Life, and ascertained that every Jew of the present age was precluded from the benefits of the everlasting covenant? There were 7000 in the idolatrous age of Elijah, who were preserved from the general contagion, and there was a remnant in the unbelieving age of the Apostles, and who had received the Gospel of Christ.



Whenever Christian means have been used, the labour *has not been in vain*. Above a century since an attempt was made in Germany. It was arrested by want of funds, and by the order of an Infidel King. The present attempt will not fail from the first of these, as self-denial shall rather supply that want, than the effort be not fairly made. And we thank God, we live under a Government that would rather countenance than discourage any good work. *That* attempt was not without its fruits; and are they in a more desperate state than in former times? Is there not a power that is "able to graft them in again?" Is it not *probable*, that it will be exercised in favor of "the natural branches." Is it not *certain*, that Jehovah will turn ungodliness from Jacob? Their remaining so many ages without the light of truth is indeed judicial on the part of God, but has it not been *criminal* on the part of man? "I was a little displeased and *they helped forward* the calamity." "Receive mine outcasts Moab." "Thou shouldst not have looked upon thy brother (with contempt) in the day of his calamity." Should we rail at a people for their unbelief, and not place the means of information in their hands? Let us carry them a bunch of grapes from the Christian's promised land, and they will not be able to deny the existence of the fertility of its soil. Is persecution calculated to produce conviction? Is contempt calculated to conciliate regard? And yet what have the Jews experienced from Christendom, but persecution or contempt, or at best, silent neglect? If the world had been treated by Jewish teachers of Christianity, as the Jews have been by persons calling themselves Christians, humanly speaking, it had never prevailed in our world. Let us now shew them a more excellent way. Let us say to them in a spirit of Christian love, "O house of Jacob, come ye, and let us walk in the light of the Lord." "You have funds sufficient." That man is undoubtedly rich, who lives within his income; but a Society

may be poor that does this. It may have many openings and be unwilling to embrace them, lest it should be considered as improvident and profuse. This is exactly the case with the Society for promoting Christianity amongst the Jews. There are important opportunities of furthering its object at this moment, which are passed by. I need only mention the refusal, which the Parent Committee have sent to that zealous friend of the Bible, Leander Von Ess, called the second Luther. He earnestly intreats our aid in behalf of two young men of talent of the Jewish nation, who are desirous of being educated and further instructed in the Christian Faith. The Society express their earnest desire that they may continue steadfast in the Faith, but inform their pious Correspondent, it is *not* in their power to render any pecuniary aid. The speaker here read the following extract from the letter of one of these Jews. Having mentioned the superstition taught by the Talmud, he says, "O how different is the character of the Religion of Christ, which represents God, as he is indeed, a God of love, compassion, and mercy: 1 John iv. 16. God is love, and he that dwelleth in love dwelleth in God: John xiii. 35, Rom. xiii. 10. What light for my understanding, what comfort for my heart! This is indeed to have the image of God impressed upon our souls. This is to be partaker of a Divine Nature. This is to be perfect, even as our Father in Heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God. It shews that it consists not in mere outward forms, but that those who will worship God must do it "in spirit and in truth." The Speaker resumed,—Was not a Jew capable of seeing the unrivalled beauties of our holy religion? Ought we not to circulate freely these all-important truths among them? Surely we should cheerfully incur some considerable expence in sowing such seed in hope of a future harvest. But if objection rise after objection, and



we wait till every one be removed, we shall resemble the man who, however important his voyage, did not chuse to embark till all the waves had passed by. Indeed there has been much unscriptural feeling entertained. What have the Jews done to Christians, that *they* are to be neglected in an age of general exertion? if the latter call to mind the conduct of the former towards their Saviour, let *them* also call to mind their Saviour's conduct towards them. When he hung upon the Cross, he prayed for his murderers. When he rose from the dead, he commanded his Gospel of pardon and peace to be preached to *them*. When he ascended into Heaven he *first* poured out his Spirit upon *them*. Let us humbly imitate our Saviour, and in his name endeavour to seek their welfare. Let us remember the good Samaritan, and instead of seeking to find excuses, and hardening ourselves in neglect, let us go and do likewise. If we persevere in the use of scriptural arguments, in the line of Christian conduct, and in the exercise of Christian love, we shall witness that which will astonish the world; we shall behold that which will astonish ourselves. Mr. M. closed by exhorting British Matrons and Christian Sisters to espouse the cause of this benevolent Institution, which he had seen in as great danger as the babe Moses in the bulrushes, but which he could confidently trust to their care, assured that they would hear the voice from heaven, "Take this child, and nurse it for me."

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#### A LETTER

OF THE REV.

PROFESSOR LEANDER VAN ESS,

TO THE

LONDON SOCIETY.

The following interesting communication was lately received by the Committee of the London Society, from the well known learned and pious professor.

VOL. II.

essor Van Ess. The Committee having taken his request into their mature deliberation, have been under the painful necessity of declining, for want of funds to give him the pecuniary aid which he solicits, towards the education of the Jewish youths, in whose spiritual welfare he expresses so warm an interest. Cautious as experience has taught them to be, on occasions like the present, they would not have felt themselves justified in refusing candidates for instruction, so *respectably* recommended as those mentioned below, had their means been adequate to their wishes. But they are firmly resolved, never again to run before the benevolence of the public.

We have the satisfaction to add, that the Rev. Mr. Simeon, who fully approved of the resolution of the Committee, has, with the assistance of some other kind friends, undertaken to supply the professor with the sum which may be required, to meet the present exigency. But we trust that this plain statement, in connection with the documents subjoined, will tend to quicken the zeal of those who are seeking the salvation of Israel, and induce them with renewed confidence, to place in our hands those funds, without which, our great work of faith cannot be carried on with the energy which the opening prospects abroad imperiously demand.

To the Venerable Society for promoting Christianity among the Jews.

From the enclosed copies of three letters from a Jewish

teacher, the venerable Society will perceive, that he has a strong desire to embrace Christianity, and that with him another Jew is ready to do the same. He has often attended divine service in my church; I have also spoken with, and examined him, and found hitherto that he is sincere and true in his profession. He is for his station, a pretty well educated man, to whom the Lord has given much light and knowledge of himself. The only impediment to his openly professing Christianity is, that this step would at once deprive him of his living, and of all means of maintaining himself; for he, as well as the other Jew has not where to lay his head. His German style is tolerable, and he understands also the Hebrew, but not being acquainted with the Latin, he desires to be enabled to study at some university; which example, the other also desires to follow. I immediately applied to the university of Freiburg, but have received answer, that the most I could expect was a yearly stipend of sixty florins, a sum by no means sufficient. I intreat therefore, the venerable Society for promoting Christianity amongst the Jews, to facilitate to these two Jews, the execution of their pious designs, by granting them pecuniary assistance for some years, out of Christian charity and generosity, in order that they may obtain the accomplishment of their ardent desires, and be able to continue their studies without being ex-

posed to extreme want. I shall be a conscientious steward of your charitable donations, and take care that they receive the supply of their necessities through a third equally conscientious hand. To save immortal souls, by leading them to Jesus, the sanctifier, the glorifier, without whom there is no salvation, is the most exalted reward; for this reward's sake, I appeal to the piety and Christian charity of the venerable Society, for the kind accomplishment of my earnest request. To have saved but one soul will be a most glorious reward on the great day of the harvest, before the throne of God and of the Lamb. Solemnly to receive these two Jews by baptism into the Christian church, will be to me a most delightful feast, and it might by the blessing of God, be useful in some way or other to their brethren.

To the above earnest request, I add one more, which is, that you will have the kindness to send me some copies of the New Testament, translated by your Society into the Hebrew, entitled *ברית חדשה על פי משיח* *The New Covenant of Messiah*, together with the *Reports* of your Society. Mr. Luke Howard will gladly undertake the care of remitting these books to me.

Let us pray with fervour, both in our love and in our exertions, *Thy kingdom come!* Yes, and it does come with power, and the light penetrates mightily and with an increasing spread through the darkness

of Gentiles and Jews, and reproaches Christians for their lukewarmness in the faith and in love. With the deepest veneration,

Your Brother,  
United with you in Christ,

VAN ESS.

Marburg, July 28, 1817.

*Extracts of some Letters from a Jewish Teacher to the Rev. Professor Van Ess, in Marburg.*

No. 1.

Jan. 16, 1817.

Your learning and philanthropy, so well known throughout all Germany, but especially the excellent means by which you are promoting true illumination and genuine virtue, encourage me, an Israelite by birth, to approach you with reverential confidence, at the same time begging you to accept of this little book of mine here following, as a token of my high esteem and regard.

Permit me to acquaint you, *under the seal of the greatest secrecy*, of the little satisfaction the religion of my fathers affords to my mind. For many years past I carry about me a clear conviction, that our religion is a compound of absurdity and superstition of every kind. In this conviction, you may imagine, I could not take my rest; and as I considered religion the most momentous concern of man, I consulted the writings of the New Testament, where I found a religion perfectly suited for the human heart, which truly ennoble man, which instructs him in what it is his truest interest to be instructed in,

which furnishes him with the best motives to virtue, with the most solid consolations in adversity, with the most joyful prospects in a world to come. I found in the New Testament, a religion suited for every nation, for every form of government, for every age, for every country; Nor is there, I think, any doctrine that can equal that which an enlightened reason builds upon the principles of Christianity. This religion, by assuring man of immortality, arms him with fortitude in affliction, enhances his every temporal enjoyment by the certain hope of a future and better estate, enables him to look at death as his natal hour to a far more perfect life, and gives perfect satisfaction to the boundless desires of the human heart. Here, reverend Sir, is my sincere confession of faith, and my conceptions concerning the Christian religion; conceptions, which could not but generate in me the most ardent desires to be a member of the Christian church, in order to become a partaker of its great moral privileges. The change of my religion will, as you may imagine, unavoidably draw after it the loss of all my present means of subsistence among my nation, who will feel disposed to persecute me, in every way they can. You see therefore, reverend Sir, the necessity there is, for my urgent appeal to your piety and active philanthropy to facilitate to me the obtaining of my desire, by opening to



me a source whence I may derive the necessary means of subsistence, and thereby be enabled to prosecute, at some high school of Christendom, my enquiries after truth. If you can afford me in this way, your generous aid, for only eighteen months, this would enable me to stand forth a professed disciple of Christ, and ensure to me the means of being hereafter useful to my fellow-creatures, a duty which Christianity inculcates as one of the most important, 1 Cor. xiii. Rom. ix. 3. Gal. iii. 28. Expecting a favourable answer from your charity, I have the honour to remain with the deepest regard,

Reverend Sir,

Your most obedient servant.

No. II.

Jan. 17, 1817.

The kind reception you gave me yesterday excites in me the most grateful feelings of acknowledgment, and the hope you gave me with respect to the accomplishment of my desires, kindles in me the warmest gratitude to you as my benefactor, and the highest admiration of you as a disciple of Jesus. Yes, it must be happiness to be able to say with Jesus, "It is my meat and my drink to do the will of my Father;" yes, there is no more refined reward of virtue than the consciousness of being virtuous! and this happiness, this reward, Sir, is yours.

I now beg leave, Sir, to state to you briefly the views I entertain both of the Jewish

and of the Christian religion. The Jewish religion\* teaches her votaries a God, not as possessing the glorious attributes of love, universal compassion, but as a despot who dispenses his favours on those only who observe punctually a thousand arbitrary institutions and bodily exercises; who disregards all nations except that of the Jews, which are *exclusively* his peculiar people.

Oh! how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy; 1 John iv. 16. "God is love; and he that dwelleth in love, dwelleth in God." John xiii. 35. Rom. xiii. 10. What lights for my understanding, what comforts for my heart! This it is indeed to have the image of God impressed upon our souls, this it is to be partaker of a divine nature, 2 Pet. i. 4. this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God; it shews that it consists not in any outward forms, but that those who will worship God, must do it in spirit and in truth. John iv. 21—24. John xv. 8. Matt. v. 48. xv. 1—20. xxii. 36—40. and xxiii. 23—28.

Short as the contrast is, which I have now made between Judaism and Christianity, I assure you, I could not make

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\* He means *modern Judaism*, founded upon the Talmud.

it without being deeply affected with the exalted character of the one, and with the errors and fallacies of the other, and my desire to forsake the one, and to cleave to the other, becomes proportionably more ardent and lively. Believe these desires, Dear Sir, by interceding for me, with Christian friends, that I may be able not only to be baptized openly, but also to continue the study of Christ's religion; by God's help I shall endeavour to be worthy of the name which I am going to take upon me, and of the kind assistance for which I do so earnestly entreat your Christian benevolence.

Yours, &c. &c.

No. III.

July 15, 1817.

Reverend Professor,

As you have given me such a convincing proof of your kindness and readiness to relieve the distressed, I feel emboldened to beg you to let me know by a few lines whether my last from January 17, together with the five exemplars of my *Patriotic Appeal* are come to hand. And may I still cherish the consoling hope, that I shall soon be enabled to confess my faith in the sight of the world? O let me know, dear Sir, whether you have already applied to some university on my behalf. I have now to inform you, dear Sir, of the case of a certain dear friend of mine. He is of like persuasion with myself, and burns to exchange superstitious Judaism

for enlightened Christianity. I informed this my friend of the kindness with which you received me, and counselled him to lay his state of mind open to your participating heart. In his recommendation I can say with full conviction, that he is an intelligent and really learned man, and that he will be a valuable member and ornament of the church. Nothing but a desire that all men might follow the religion of Jesus, and participate the blessed effects of it, could induce me to this boldness. In conclusion, permit me, dear Sir, to express my sincere wishes that the Almighty may be pleased to preserve your invaluable life yet many years for the good of mankind in general, and his church in particular, and hereafter may your labours be crowned with endless happiness.

Yours, &c. &c.

JOURNEY OF MESSRS. WAY,  
SOLOMON, &c.

WE have the satisfaction to state, that the intelligence which we have hitherto had from our enquiring travellers, has been of an encouraging nature. In passing through the considerable towns of Holland, they visited the synagogues, and had personal interviews with the chief Rabbies. The reception which they have met with from them, has been kind and civil beyond their expectation, and in many cases the Hebrew Testament has been left for their perusal. The following letter from the Rev. R. Cox, gives an

account of the reason of the unexpected delay of our friends at Berlin, and we trust will call forth the prayers of Christians in behalf of all to whom it refers.

We must necessarily expect to see a recurrence in our day of many of the trials of the primitive Christians, and we ought fervently to pray, that those who are called to them may be endued with their faith and patience. It is proper to premise, that Mr. Solomon's wife and children had been earnestly invited to join him in England some time before the present journey was contemplated. A promise had been given that she should not want for temporal support, and that no constraint whatever should be put upon her conscience on the subject of religion, and from the manner in which the proposal had been received both by his father-in-law and his wife, he had reason to suppose they were satisfied with it. His surprise and regret therefore at the occurrence which is related in the following letter have been the greater.

My Dear Sir,

You will probably be anxious to know what has occasioned our remaining so much longer in this city than we originally intended; I will therefore state to you in as brief a manner as possible, the reasons of our delay.

A short time after we had been in Berlin, Mr. Solomon's father-in-law called upon us, and after some days informed us that the grand object of his journey was, to request that if

Mr. Solomon persisted in his determination not to return to the Jewish religion, he would consent to be divorced from his wife, as she had authorized him to say that she would not live with him unless he abjured Christianity.

Mr. Solomon, you may suppose, was not a little surprised at the information, especially as a correspondence had always been carried on in the most amicable manner between them. We all, however, hoped that if he had an opportunity of seeing and freely conversing with his wife, she would be completely reconciled to the idea of living with him, and that, at all events, it was indispensibly his duty to see her before he could consent to the divorce. As a companion was desirable for him, I gladly accompanied him to Hamburg, where his wife then resided. We remained eight or ten days in that city; during which time, Mr. Solomon conversed daily with her, and repeatedly assured her, that though he was fully convinced of the intrinsic excellency and divine authority of the Christian religion, he should consider it as his bounden duty to permit her, without any restraint, to worship God according to the various rites of the Jewish religion. All, however, was in vain. From the first moment of their meeting to that of their final separation, she remained inflexible in her determination never again to live with him, unless he consented to return to the Jew-



ish religion. That a godly Jewess should consent to cohabit with a Christian, and especially a Meshumad (an apostate Jew) was a thing not to be heard of in Israel.

Solomon's conduct during the whole of this most trying business has been truly satisfactory; it has been alike honourable to his character as a man, and a Christian. Great indeed was his sorrow at the thought of leaving the wife of his youth and two interesting children: their inflexible determination, however, never to live with him whilst he continued a Christian, their reiterated intreaties that if he still persisted in his *obstinacy*, as they called it, he would at least consent to a divorce, the apostle's declaration respecting the conduct to be adopted by the believing partner, (1 Cor. vii. 12—15. and the necessity of some final arrangement taking place before we proceeded

on our journey to Russia, determined him to consent to the divorce. The ceremony was accordingly regularly performed at Altona on Tuesday, in the presence of three Rabbies and other suitable Jewish witnesses.

And now, my dear Sir, it merely remains that we earnestly pray in behalf of the poor wife and children, that they who are "far off" may be made nigh by the blood of Christ;" and as it respects our brother in Christ, that he may experience all the comfort and support which can be derived from our Lord's gracious declaration; "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." I am, &c.

ROBERT COX.

Berlin, November 4, 1817.

To the Rev. C. S. Hawtrey.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### AUXILIARIES.

Boston, (America,) Ladies, by Miss Hannah Adams .....	100	0	0
Melton Mowbray Ladies, by Mrs. Shepherd, Secretary .....	20	0	0
For the List of Contributions, &c. at the Annual Meeting of the Bristol Auxiliary, see p. 467.			

### PENNY SOCIETIES.

Halifax - - - by Rev. C Simeon .....	15	0	0
Westbury, Wilts. - - by Mrs. Vere Haynes .....	5	10	3
Sherborne - - - by Misses A. and H. Spratt .....	8	13	10
Cuttleston Hundred - by Rev. J. H. Dickinson .....	2	3	8
Nottingham - - - by Mr. Maddock .....	37	0	0

### HEBREW TESTAMENT.

Rev. Wm. Spooner, Birmingham .....	2	2	0
Glasgow Auxiliary, by Wm. Cuninghame, Esq. Sub. and Don. . .	41	14	0
R. Foster, Esq. Cambridge .....	10	10	0
Alexander Gordon, Esq. Old Broad Street .....	21	0	0
Mrs. Gordon ditto .....	1	1	0

HEBREW TESTAMENT—*continued.*

A Parishioner of St. Martin's in the Fields .....	1	0	0
Mrs. Jones, Wokingham, by Mr. J. A. Brown .....	1	1	0
N. M. by G. T. King, Esq. ....	0	10	6
Sundry Donations, by Miss E. F. Trevenen, Helston.			
Lady Penrose, Malta .....	2	0	0
Mrs. Penrose, Notts. ....	1	0	0
Mrs. John Rogers, Mawman .....	0	10	6
Rev. E. Rogers, Constantine .....	0	10	6
Anonymous .....	1	0	0
Friend to Israel .....	0	10	0
Widow's Mite .....	0	9	0
Miss Andrew, Helston .....	0	5	0
Mrs. Hoare, ditto .....	0	2	6
Miss Moon, Trelil .....	0	4	0
Miss E. F. Trevenen .....	1	0	0

7 11 6

Sundry Contributions from Bristol, received last year, but not acknowledged.

Mr. John Grace .....	2	2	0
Anonymous Female, by Miss S. Godley .....	1	0	0
Mr. Mitchell, by ditto..... <i>Annual</i>	1	0	0
Philo-Judaus .....	3	3	0
Produce of a Sunday Penny-a-week Family Box.	2	4	2

9 9 2

## FUND FOR BUILDING SCHOOLS.

Rev. Lewis Way .....	224	5	0
Miss Jennings..... <i>Annual</i>	1	1	0
Episcopal Chapel Ladies' Penny Society ..	29	11	6
Rev. William Marsh .....	2	2	0
A Traveller, by ditto .....	8	8	0
Rev. Charles Simeon .....	2	10	0
Messrs. Dickenson and Clark .....	2	10	0
Boxes, to the 27th Inst.....	3	12	0
A Friend, by G. F. A.....	1	1	0
Hans Town Ladies' Penny Society, by Mrs. Longley, Treasurer, 9th Quarter .....	3	7	3
Mrs. Hodges, Bath .....	1	1	0

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## BENEFACTIONS AND DONATIONS.

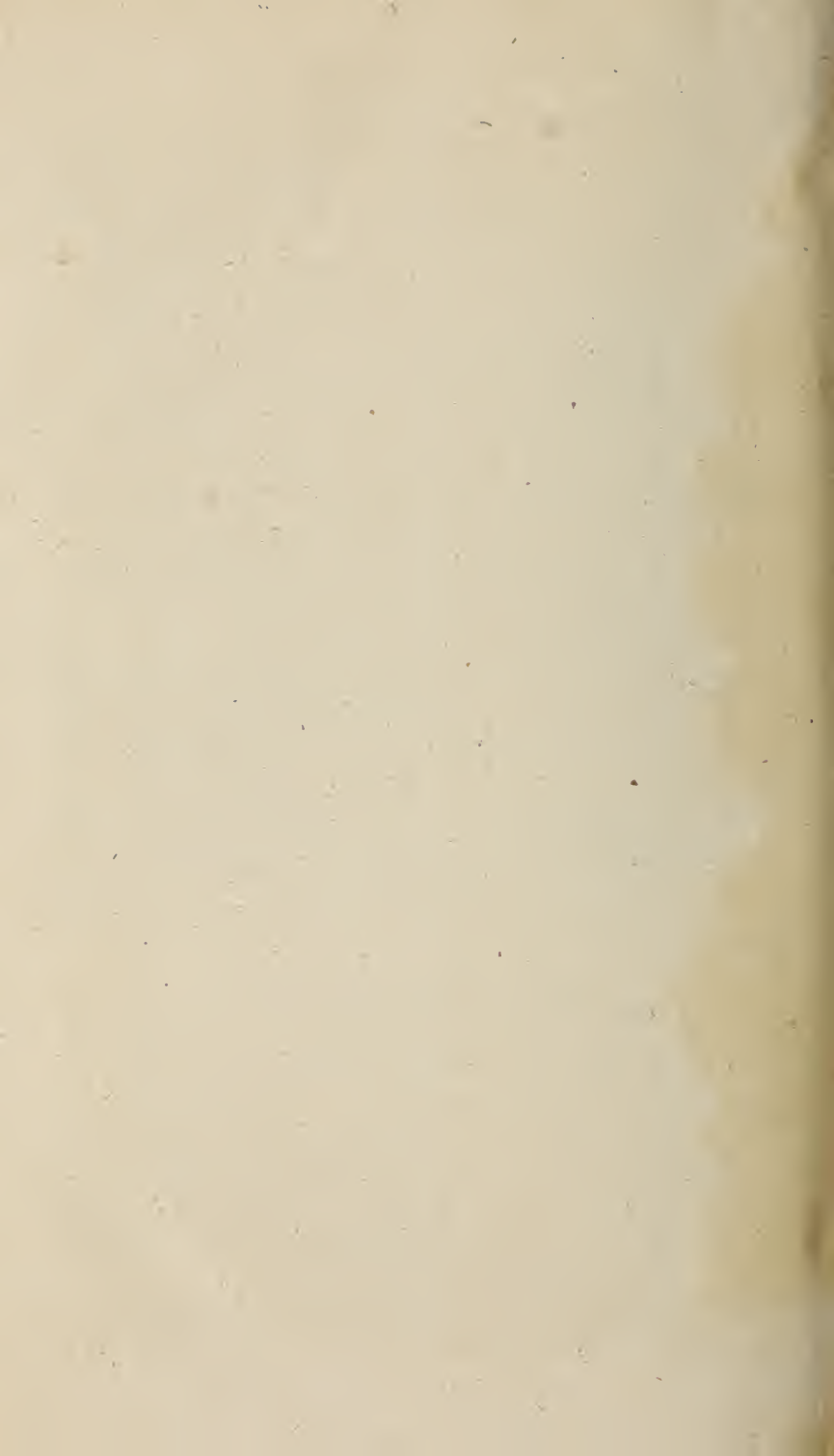
Rev. C. Simeon, towards defraying the expence of the late journey .....	30	0	0
Rev. Richard W. Alix, Latchford, Warrington .....	10	10	0
A Friend, by Rev. Josiah Pratt .....	1	0	0
Miss Putnell, Shrewsbury .....	5	5	0
Little Jewess at Bristol.....	0	6	0
Mrs. Smith, Stokes Croft, Bristol .....	2	2	0
A Lady, by Rev. D. Pritchett.....	0	5	0
A Lady, by Mr. Hatchard .....	20	0	0
Rev. James Beesley, by Mrs. Vere Haynes .....	1	0	0
Rev. Wm. Hardyman, North Luffenham .....	10	10	0

## CONGREGATIONAL COLLECTIONS.

Manchester, by S. Moxon, Esq. in part, on account of Collections after Sermons preached by Rev. Messrs. Simeon, Marsh, and Hawtrej .....	100	0	0
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